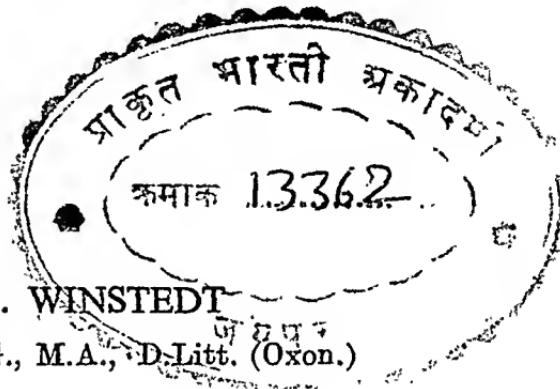


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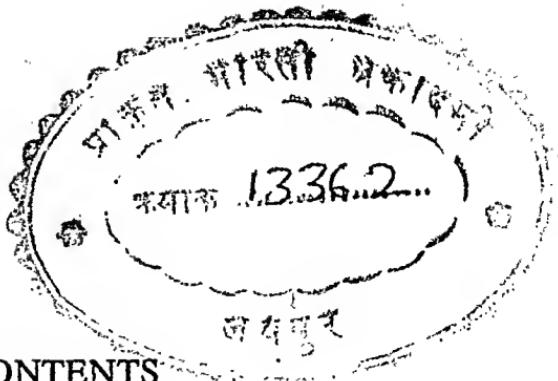
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HOME AND SCHOOL

FROM my grandfather I learnt to forgive and not to give way to anger. He thought that anger is ugly and bad for body and soul, and he never gave away to it.

From my father I learnt to be manly and not to think too much of my own powers. He showed me that the wisest men are never proud.

My mother taught me to be kind and to help people poorer and less happy than myself. She never did harm to anyone and could not bear the thought of it. Those who knew her said that she would not hurt a fly. She taught me how to spend money wisely and not to waste it.

From my uncle I learnt not to play games for money, or try to win money without working for it. He taught me to work hard at tiring tasks. He never listened to unkind stories and never meddled in the affairs of other people.

A school-mistress taught me not to believe in magic and magicians. She told me that it was dirt and lack of sunlight that caused illness, and not evil spirits. She also taught me to write English in a plain straight-forward way with simple words so that nobody could make a mistake in the meaning of what I wrote. She taught me not to read like a *parrot* but to think over what I read and to apply

the good advice that I found in books to my daily life. She taught me not to agree quickly with idle talk and not to listen to nasty stories.

It was my head master who taught me to be good-tempered, and to bear pain and sickness bravely. He never got angry with slow boys or even with rude boys. He begged me not to be vain and conceited. He made me consider the feelings of others, and he urged me to be pleasant to poor and untaught people. In trouble he was calm. He used to say that just as a healthy stomach deals easily with food, so a healthy mind should deal easily with troubles. He never met troubles half-way. He neither hated rich people nor feared them. He used to say that happiness depends on oneself and that there are unhappy rich as well as unhappy poor. He was polite to all whether they were above him or below him in rank. He never pretended to be cleverer than he was. He never deceived even a child. He was never too busy to help me and others. He told me always to love and honour my father and mother, even though they knew no English and had not studied all the books I had studied. He pointed out that they had learnt more than I had in the school of life. He taught me always to be just to others, even if I could not like them: perhaps they had not had my chances in life.

From my class-master I learnt to have good manners. He taught me that only low-class people are ever rude. He taught me to do my work without complaining and not to hurry over it or to lose heart if it was difficult. He taught me to be pleasant to people and to talk to them and amuse them. He taught me also to be a good listener even when

the speaker was uninteresting. He never treated anybody rudely. In company he was clever and amusing. He gave every man what was his right. He favoured no one, but he never deceived a friend. He was always cheerful and made those around him happy. He never forgot little things. He said that life was made up of little things. He never left till to-morrow what should be done to-day. He never complained of being tired. If he got tired of one task, he turned to another and so felt refreshed. He taught me to be clean in body and in deed. He taught me never to lie and always to be honest. People said to him that he was honest as the day.

I am very lucky that my grandfathers, father and mother, teachers, relations, friends and servants are all good honest people. I am sorry that I have ever misbehaved myself and given them trouble. They have had to bear with me and I hope that I shall always bear with others. I hope that by loving my family and my comrades I shall come to love all the people in my village and to work with them, so that even if times are hard we shall be happy together. If any man does me a wrong I will try to be sorry for him and forgive him. I will remember the words of my head master: "Perhaps the man did not intend to wrong you. Even if he did mean to do it, perhaps he is sorry now. Or perhaps the man had dishonest parents and was never sent to a good school. He may therefore be the kind of man who does harm without thinking, just as a baby cries. Try to teach him better."

I hope that people will be able to say of me when I die that I was just to all and never willingly harmed any man or woman by word or deed.

WORK

TIRED men and women often think how fine life would be if they did not have to work. School-boys and school-girls have the same idea when they are working for examinations. None of them stop to think that *except as a change from work* holidays give little or no pleasure. Even school-children get tired of long holidays unless they have some interesting work to do. They wish that school would begin, so that holidays, when they come again, will be all the more enjoyable.

There are a few unlucky people in the world who are born with lots of money and nothing to do. These people find it very hard to enjoy life. Some of them go to Africa to hunt lions. Some of them play games every day. Some of them travel until they are tired of travelling and of living in hotels. Usually these rich people are not very good at shooting or games or travelling. They have never had to do any work. It was never important to them whether they passed examinations or not. They have never had to try to beat others at any work. So they are poor hunters and poor players. They travel through a country without learning about its people. If you have had to learn one thing really well, you know how to begin to learn about other

things. If you have never had to learn anything well, you miss most of the pleasures of life: for life is a "closed book" to you, from which you can learn nothing.

Rich men, if they are clever, work hard, though they have no need to gain more money. Some of them take up politics and try to improve the condition of their poorer neighbours. There was a Prince of Monaco who fitted up a ship to study life in the sea. He built a great hall in which he showed all kinds of fish, sea-plants and sea-animals. There was a very rich man named Rothschild who paid for men of special knowledge to collect snakes. These two rich men were scientists who spent their whole lives studying subjects that interested them and were of use to the world. However long a man lives, he can never finish learning all there is to know about such subjects.

A man is lucky if he can gain his living by doing work he likes. So the lives of most doctors and lawyers are full of interest. Moreover many of them make a lot of money and become honoured and famous. Those that do best, however, have to work so hard that it often shortens their lives. Sometimes doctors and lawyers have often no other interest than their work. This is a bad thing, as their minds get no change: change of thought for the mind is as good as change of food for the body.

Probably the work that brings the greatest health to body and mind is work on the land. Men have lived on the earth for hundreds of thousands of years, but it is only a few thousand years since they have lived in very big towns. They live in towns like birds shut up in cages. So life in towns is exciting

and often unhappy, especially for men and women who work only with their heads and not with their hands. For hundreds and thousands of years man has worked with his hands. It is therefore not natural for men and women to work only with their heads. For that reason during the last hundred years people living in towns have become fond of games. Before there were large towns and before there were motor-cars and railways and machines, nearly everyone had to work with his hands, so that there was little need for games for grown-up people.

Not only has the country been the home of men for hundreds of thousands of years, but work on the land is the kind of work that is most healthy for body and mind. You cannot make plants and cattle hurry. You cannot drive cattle faster than the slowest animal among them can travel. You can make crops grow bigger and stronger, but you cannot change seed-time and harvest. Hurry is bad for us. Unlike doctors and lawyers, farmers never hurry. It is useless. Also farmers get up at sunrise and go to bed at dark. They do not want to sit up late eating or reading. After the day's work on his field a farmer is tired and ready for good deep sleep.

We cannot all be farmers and live in the country. Some town work is uninteresting. But it is a good rule: whatever you do, do it as well as you can. If you are selling goods in a shop, sell them as if your whole heart were in the sale: you will interest the buyer and he will interest you. Routine work is work that has to be done day after day. People who do this kind of work may lead uninteresting lives

and make those round them uninteresting. If you are typing a letter, try to type it better than you have ever done before. "The best of us do nothing half our time. It is wonderful how much is done in a short time if we do it properly and give our minds wholly to it." Interest in his work makes the worker do his work well. It also makes him happy. Many people like routine work. In a big motor workshop one man may do nothing except hammer nails into wood. It is said that many of these workers like to do the same routine work all their lives. They do not want change. Many people have no aim of their own in life and are happiest when they have to carry out orders.

Any sort of work is better than none. It saves us from having to think how to spend the day. Besides lazy people are never healthy. They think of their health too much: they notice every little pain. They also wonder what others think of them: especially if they are girls, they feel that they are being looked at and talked about all the time. They waste their time on silly occupations. Work strengthens the mind. Lazy people never really live. Even wild animals are never lazy.

There is one worker in the world for whom we should all be sorry and whom we should always help. That is the mother or sister who looks after our house. She gets no money for her work. We accept her work as if it were our right. We do not often praise her cooking. We do not tell her that our house looks the cleanest and prettiest in the street. She works hard for us and looks for no reward except that her children may be good, successful and happy. She is an example to us all of the

worker who works entirely for the good of other people.

It is bad for a man to eat all day and have nothing to occupy his mind. Playing chess is better than doing nothing at all.--CONFUCIUS.

KNOWLEDGE OF GOOD AND EVIL

IN 1838 a Cathedral was built in Singapore and a bamboo hedge was planted round it. Before that people had walked across the ground which until then had never had a fence round it. The watchman now forbade them to cross, and drove them away if they tried to do so. Silly people then began to say that heads were wanted to bury under the Cathedral. It was useless for educated men to try to explain that in peace time the English killed no one except murderers. Some people said that the watchman had been seen looking for heads, and one night when a policeman ran after a street-seller for shouting his goods at one o'clock in the morning, others declared that a Chinese had been killed. Some even believed that the police had taken large barrels to the villages to fill with heads because they could not collect enough in Singapore !

The story makes us laugh to-day. But in the old days many races of men used to kill people in order to place their dead bodies under the door-posts of a new house as an offering to the spirits of the soil so that those spirits should not harm the people who were going to live in the new house. Some races used to kill men as offerings to their gods. Some thought that it was good to kill and eat old people

so that they might get their wisdom. There was one people in Asia who till a few years ago had the custom of killing strangers in order to take their heads. These people live by hunting. They must be brave and quick or they will die of hunger. Each tribe struggles to preserve the life of its own members in a country where it is hard to get enough food. They feel no kindness towards strangers, but only fear. People without knowledge are always afraid of the unknown. So these men saw in the killing of strangers an act brave and useful to the tribe. They have an idea of good and evil, but their hard and narrow life has led them to regard the killing of unwanted strangers not as a bad but as a good deed.

At the same time simple people have some good qualities which we have not got or do not always practise. I was reading about some people who cannot count above ten. If you ask one of them his age, he will answer "More than ten" or "A thousand" or "A hundred," because numbers higher than ten mean nothing to him. Yet he is honest and never deceives other people. He never fights. He does not lie. He is kind to his wife and children and friends. He never steals. So at least I read in my book.

I will tell you a tale of their honesty. Many years ago I visited one of their camps. I wanted to buy some of their baskets. They told me that they had none in that camp, but that if I gave them money they could get some baskets and bring them the next morning. I gave them some money. The next morning I found in my room a heap of baskets. They had walked many miles in order to keep their promise. How do you explain such honesty among

wild people? I will tell you. Very simple people have few needs. If a man has few needs, he is not likely to steal. He is happy and does not wish to quarrel or fight. Has he any serious fault? He kills birds and monkeys and other little animals. He kills them for good just as we kill sheep and cattle. We see that birds are beautiful. We like to listen to the song of birds. Many birds are harmless. Some boys like to throw stones or shoot at birds. If the wing of the bird is broken or its eye blinded, the boy is not sorry. He is a hunter. He is glad to have hit the bird. But when he grows older, he will begin to think that a bird is weak and feels pain. Unless he is very unkind he will be kind to animals. People have always loved their cats, their birds and their horses. But it is not so very many years since people of the gentler races began to be kind to all animals, whether they belong to them or not. You have all read tales of faithful dogs who have guarded the goods and saved the lives of their owners. Well, as time has passed, man has become thankful and has shown his thanks by being kind to all animals. We must remember that wild men are in many ways slow in understanding. They can feel pain in their own bodies. They will be sorry if their children or their friends are in pain. But beyond themselves and their friends their thoughts and feelings do not go. They will kill a stranger for fear the stranger may kill them or take their food. They will cause great pain to a bird as a cat does to a mouse because they do not think that a bird can feel pain like themselves. Moreover wild men are weak, and weak people love to feel that they are powerful. Using force makes them feel strong.

You may say that there is no difference between right and wrong because what I think bad to-day I may think good to-morrow. But there is a real difference between right and wrong. When you reach Standard V the English you learn is very different from the English you learnt in Standard II, but that does not mean there is no such thing as correct English. So, what I think right at the age of seven I may know at the age of fifteen to be wrong: but that does not mean there are no such things as right and wrong. All people know that there are some things that it is wrong to do and other things that it is right to do, but their view as to what things are right and what are wrong will change as they grow older, or as they become wiser. You have heard the old saying, "An eye for an eye and a tooth for a tooth." That saying goes back to the days when there was no strong government to keep law and order. Every man had to defend himself. If a man killed another man, the dead man's friends had to kill the murderer. Some people in former times would not allow anyone to kill a murderer. There were few men. Life was valuable. The chiefs therefore made the murderer pay money to the friends of the person murdered. That was not because they did not hate murder, but because they could not spare more lives. Nowadays most governments put murderers to death. The government will not let people do this for themselves. A man may be hasty and angry. He may blame an innocent person. The police and the court will examine the matter carefully and without anger. A judge will tell you that some murders are not so bad as others. If I shoot a man who is attacking me with an axe that is

very different from shooting a man because I hate him or because I want to steal his watch. The friends of the man I shoot might not think of this; a judge will see it at once.

Sometimes a country has done for many years something which its best people at last know to be wrong. Nations use spies in war time and even in peace but the best people do not like spies or the idea of spying. So, too, it is now considered wrong for two men to fight; they must settle their quarrel by reason or in Court or they must agree to be of different opinions. But it is still considered noble for a man to fight for his country. Most nations are now unwilling to make war, and some day war between nations may be considered as shameful as a fight between two gentlemen. Again: long before Great Britain and other countries gave up owning slaves, there were certain owners who decided that it was wrong to keep slaves and they gave them their freedom. It was thousands of years before men came to think that it was wrong to keep as slaves those they had taken in war, but we cannot therefore say that slavery is not wrong or that men have no idea of right and wrong. Indeed in the beginning slavery was kind; prisoners of war were kept instead of being killed. If men had no idea of right and wrong, murderers would not be hanged to-day and there would still be slaves. We cannot do without the science of arithmetic because some simple races can only count up to ten. We cannot say that man is wholly evil because there are murderers and thieves in the world or because in the past people kept prisoners of war as slaves instead of killing them.

We can think more clearly to-day than races who led a frightened wild life in the forest, afraid of wild beasts and strangers. Once people thought that "might was right," that the strong man or the strong race could do whatever it wished. The Great War has taught us one good lesson. No person and no race can live by thinking only of its own interests and without caring for others. We must work together. English, French, Germans, Dutch, Africans. The only way to work with others is by never doing to them what you would never do to yourself. No man will willingly hurt himself. No one must willingly hurt others. If we all did good to our neighbours and never did harm either to them or to their business, the world would be a happier place.

But doing good to other people will not always give you greater pleasure than doing harm to them. If a ship is wrecked, the rule of the sea is that women and children are saved first. This rule has caused many men to lose their lives. But a life without courage is worthless. A man who saved his own life and let a woman or a child drown could never enjoy life again. But if we expect to get pleasure from an act, we are weighing up loss and gain. The Boy Scout should not do a good deed only to please his Scoutmaster. He should do it because he likes doing it. Those who live for others gain something in return. They are always happy.

A little boy told me yesterday that last week he felt for a moment a desire to steal some fruit. Nobody was looking. He could have eaten it at once and no one would have known. Why didn't he steal it? What do you think?

He was afraid of God?

No, he told me that he did not think of God at the time.

He was afraid of the police?

There was no policeman there.

He was afraid of the shopman?

The shopman was away. There was no one looking.

Then he was sorry for the shopman. He thought of the poor man's loss. Perhaps he put himself in the shopman's place. Or he was afraid of his mother, because his mother had told him never to steal. Even though his mother never knew, still the boy would not feel happy.

Well, whatever the reason was, the little boy knew it was wrong. He knew the difference between good and evil. As we have seen, all races and all people have this idea of good and evil, even though they have different opinions about what is good and what is evil. Some people have very strange ideas of what is good and what is evil; but they all agree that some deeds are right and other deeds are wrong. We have given the rule that evil is what harms others and good is what helps others. Nobody can live without the help of others. Babies would die, unless their mothers fed them and their fathers provided a house to live in. Boys and girls would be unable to gain a living unless their teachers helped them to read and write. Grown-up people would lead a poor, unhappy life if those before us and our fellow men did not work to supply us with food and clothes and books and a thousand other things. Even an animal dies if it leaves its companions. No man or woman can live quite alone and never mix with other people. Even if his house were filled with food and

clothes, he would go mad. Now, as we all depend on other people, we have to think of them as well as of ourselves. If a dog goes mad, we kill it. If a man murders we hang him. If he steals, we lock him up in prison where he cannot steal. Every race has made laws and rules so that its people can live without fear of evil men and women. Everyone who thinks only of himself, and tries to get what he wants even if it hurts others, is an enemy of his fellow men. Quite rightly we call him an evil man.

Our fellow-man helps us. There are some things we must not do to him. We must not steal his goods or burn his house or deceive him or kill him. But races which have advanced from a wild state make many more rules of life that are unknown to backward people. A modern gentleman will not deceive anyone who plays against him at games, even if no one is looking. Whether we like to call it our conscience¹ or our reason or a law of nature or inborn feeling, there is something in man that tells him there is a difference between good and evil.

To know what is right and not to do it shows that a man is without courage.—CONFUCIUS.

¹ **Conscience**—The knowledge of one's own thoughts and deeds as being right or wrong.

CONFUCIUS' IDEA OF A GENTLEMAN

A GENTLEMAN is a good son and a good brother. He is not lazy in his home but a hard worker. He does not eat more than he needs.

A gentleman makes friends of honest and good people. He is a kind and real friend. He knows and loves all men. He never does to others what he would not wish them to do to him. As a young man he harms no girl and no woman. He may be in a hurry or he may be in danger, but he never even for a moment does what is not right. He helps the poor and pities the weak. He praises the good and is polite to all.

A gentleman is firm but he does not quarrel. He always rules his feelings. He is brave and fearless because he never does wrong to man or woman. He is always calm; he is never anxious about things which cannot be prevented.

A gentleman is not proud; he is not ashamed to ask advice from those beneath him. He tries to understand all that he hears and sees. He reads much so that he may know the truth. He is not angry if he is poor and unknown, but he hates to be foolish and to do foolish things. He may be very unhappy, but he will never do wrong. He is careful never to say the wrong thing. He will not pretend to know more

about gardening than a trained gardener. He is so polite that it is easy to serve him, but he expects people to be so good and so wise that it is not easy to please him. He hates evil deeds. They hurt his mind as a pain hurts the body.

A gentleman always speaks the truth and keeps his promise. He speaks little but does much. Unlike most common people, a gentleman thinks not of gain but of duty: he considers not what will pay him but what he ought to do. In old age he thinks of the good of others rather than of his own. He can be trusted to take care of a poor fatherless child or to guard the wealth of a hundred towns. He will never take gifts to make him do wrong. "With only my arm under my head when I sleep, with only rice to eat and water to drink, I could still be happy," said Confucius. "But I would be very unhappy if I had gained wealth by evil means."

A gentleman is just and favours no one. He never forms an opinion before examining the facts. He hates all talk which harms a person's character, and will not listen to it. He is never in a hurry to support one man against another; he keeps a fair and open mind.

TRUTH AND UNTRUTH

PEOPLE all agree that two and two always make four and that anyone who says that they make three or five or six is wrong. We know therefore that there is truth and untruth. Truth is the opposite of untruth.

But just as our ideas of right and wrong change with time, so also do our ideas of what is true and what is untrue. For thousands of years men believed that the earth was flat: they know now that it is round. A hundred and fifty years ago a famous English writer, Samuel Johnson, said: "A man might say that before setting out for Italy, I sat down to make myself wings as I had to cross the Alps.¹ Many people might believe this, but it would be untrue to life." But the Alps are now often crossed by aeroplanes. What was untrue in 1716 is now true. Men thought five hundred years ago that the earth was flat; men thought a hundred and fifty years ago that we should never fly. They were wrong, but they were not evil men; they made a mistake, but they were not liars. A "liar" is a man who tells an untruth knowingly.

It is a good thing for us that our hearts are better

¹ A range of high mountains in Europe.

than our heads. It is easy not to tell lies, though it is hard not to make mistakes. I go into a shop to buy a picture. The shopman, a very honest man says to me, "Here I have for sale a beautiful picture." What he really means is, "Here I have a picture which in my opinion is beautiful." But the shopman, without knowing it, may be "colour-blind"; that is, he may be unable to say whether a thing is green or red, or blue or yellow. Or he may know nothing about the way in which an artist should arrange the lines in his picture. Or he may think that a picture is beautiful because it has trees and flowers that are very like natural trees and flowers. Perhaps I know nothing about pictures. I believe that the shopman is speaking the truth, and so I buy the picture. But perhaps I have studied the subject of painting, and the art of using lines and colours. I know that it is the business of an artist to show us real things *through his own eyes*, and not merely to make his picture as like real things as possible. So I can see that the shopman's picture is not beautiful, and that he has not told me the truth. At the same time I have known him for many years. I realize that he is not a liar, but a man who knows nothing about pictures. There is a lot of ugliness as there is a lot of evil in the world. Little by little the people who love beauty are teaching us to see what is lovely and what is ugly, just as the people who love good works are teaching us every year to see more clearly what is good and what is bad. If there were no ugliness at all perhaps we should not know beauty when we saw it!

It is clear, then, that a man may tell an untruth without knowing that he is doing so. I say that I

saw my brother cross the street. If my brother did cross the street I spoke the truth. But if I made a mistake, and thought that someone else was my brother, it was untrue, but I was not really telling a lie.

Sometimes, however, a man may be so careless that his mistakes deserve blame. Travellers who write books about places after a very short visit belong to this class. They listen to all sorts of stories, and get them mixed up in their minds. They are in a great hurry to write a book about their travels and sell it. The result is that about half the book is true, and half untrue. We can honestly say that such writers are liars, and that they do a great deal of harm.

A book of travels pretends to tell us the truth; a story-book like Rider Haggard's "King Solomon's Mines" need not pretend to do this. We know that the writer does not mean us to think that the story is true. He amuses us with harmless fun, or gives us pleasure by describing imaginary people and their deeds. He is not telling lies because he does not wish to deceive us.

Most stories try to give us a picture of life. The authors are not writing history, that, is, true accounts of real people and places. Have you heard the story of the glass-seller? He sat in the street with his basket full of glass cups and bottles. A rich man came past him and nearly fell over the basket. He kicked the glass-seller, who became very angry, and said, "I shall remember that." Then a lady came and bought some of the glass. Immediately the glass-seller began to think, "I shall sell all my glass to-day. The next day I shall sell two baskets full.

The day after that I shall sell four baskets. Soon I shall have enough money to pay men to sell glass for me. I shall pay ten men, then a hundred men. I shall get very rich in this way. I shall build a great house, and that rich man will come and visit me. Then I shall kick him, as he kicked me. I shall kick him like this." The glass-seller kicked hard and broke all his glass. So he never became a rich man.

Now this story is told in slightly different ways in many lands. It is one of the world's oldest stories. But this accident never really happened. The story does not pretend to tell the history of a real person. It was told to teach a lesson that everyone may easily learn from it. There is no harm in such a story.

Some people think that even in real life a lie that is meant to help one's fellow-man should be forgiven. I meet my friend. He has been ill and is in low spirits. He still looks very ill, but if I say so he will be in still lower spirits. So to comfort him and help him to get well I say, "You are looking much better to-day. I've never seen you looking better." Or again: I have to tell an old woman that her son is dead. So I start by saying that he is very ill. "Will he get better?" the mother asks. I know that it is unwise to tell sad news suddenly, so I do not say that he is already dead. I reply, "He is very ill. There is not much hope." Only later do I tell her the truth. Lies of this sort are called "white" lies. It is necessary for me to be quite certain that I am doing to my neighbour what I would like him to do to me before I tell even a white lie. I must be certain that it is not because I have no courage that I do not tell him the truth.

For a lie is an evil thing. If I cannot trust a man's promise, I cannot do business with him. I cannot be sure that he will deliver to me goods of the kind that he has promised at the time he has promised or at the place he has promised. So it is said that the people of the great business nations like the English and the Chinese and the Germans are the most truthful in the world. No nation can do a large trade unless people can trust its traders.

In matters of government, too, truth is now honoured. At one time a man supported his party without much respect for the truth. He never let himself think what was true and what was false. "I must support my party, even if it is wrong," he said. To-day he will leave his party if he feels sure that it is wrong. Only foolish people call him an enemy to his country; others will honour him as a brave and honest man. It needs courage to desert old friends in order to support the truth.

There is an old saying, "Truth is great and will always win." And two thousand years ago a wise old Greek said that the whole duty of man is to tell the truth and do good to others.

LYING

"LYING" is telling lies. Nothing is more evil, dishonest or foolish than lying. It is caused either by a desire to harm another person, or by fear; or by pride. A lie generally misses its aim, for it is always found out sooner or later.

If we tell a lie to harm a man's business or character, we may indeed hurt him for a time, but we shall certainly be the greatest sufferers in the end. As soon as our lie is found out, we are no longer respected. And however true it may be, no one will ever again believe anything said against the man we have tried to harm.

To lie about anything that you have said or done in order to escape blame and shame shows that you are neither brave nor truthful. People will be always ashamed of you, and blame you. You show yourself a person of low and dishonest character, and people will always distrust you. If you are wrong, it is noble to say that you are wrong; it is the only way of repairing the wrong and the only way to obtain forgiveness.

There are people who really enjoy another sort of lying, which they consider is harmless. This sort of lying is due to pride and foolishness. These people are full of wonderful stories. They have seen things

that never happened: they have seen other things which they never really saw though they did happen. If anything worthy of notice has been said or done in any place or in any company, they at once say that they were present. They have done deeds no one else has ever done. They are always the chief characters of their own stories. They think that they are honoured for this, but really people only laugh at them, treat them with disrespect, and distrust them. For everyone will suppose that a man who will tell such a lie will also lie for his own advancement.

It is not possible for a man to be good unless he tells the truth. A lie in man is an evil deed of the mind and of the heart. The greatest fools are the greatest liars. From a man's truthfulness we can judge the power of his mind.

—*Adapted from Lord Chesterfield's "Advice to his Son."*

ARE ALL MEN FREE?

IN 1792 France became a "republic." A republic is a country governed not by a king, but by persons chosen by the people. The kings of France had wasted money on themselves like water. A great deal of money was paid to them by the people, *but instead* of paying for roads, drinking water, hospitals, schools and so on, they spent this money on the king's court and on useless wars. The French nobles were brave, but they neither pitied nor helped the poorer classes. The poorest people were treated like slaves. So the leaders of the new republic killed the king of France and went about crying that all men were free and equal. It was a very fine idea and very useful at that time, but it would be difficult to put two bigger untruths in fewer words!

Are all men free? Are any of us free? There are still some slaves left in Africa, but are you and I free? When the British first went to Africa there were many slaves there. A slave was given only a roof over his head and enough food to eat. The British have tried to set all slaves free. But is it true that to-day we are all free?

Even a baby is not free. He wants his milk-bottle or he wants to play with a sharp knife. His mother won't let him have either the milk or the knife. He

gets bigger and he does not want to go to school. Is he free to stop at home? No! his father or his mother or some other grown-up person takes him to school and puts him in charge of a master who will force him to come to school. Later on, he likes books and wants to pass an examination. His father is poor and has to take him away from school. Is the boy free in the matter? When he has grown up and gone to work, he wants to marry a girl whom he has met, but his parents tell him that they do not agree and that he must marry someone else. Still he is not free to do as he pleases.

Perhaps I wish that I were born a Frenchman rather than an Englishman. I was not free to choose my race. I might have liked to be a runner. Why did I not become one? Because I was not free to do so. The doctor told me that I was suffering from a weak heart. My brother would have liked to paint pictures. Why didn't he paint them? He was born colour-blind. My father is a merchant, though he would much rather have written books. Was he free to write books? No? he tried, but though they were good books he could not sell them and get enough money to live.

I think that Africa is very hot. I would rather live in Europe. Am I free to go? No, all my friends live here. Besides if I go to another country I may not find work, and I may die of hunger.

My uncle made a lot of money and wanted to go to Europe, but he was tied to his business. There was no one else who could do the work as well as he did; or, if there was, my uncle was a slave to the idea that only he could do it, and so he thought that he could not be spared. He was not free. At last the

old man placed his sons in charge of his business. Now my uncle meant to enjoy himself. He started to travel, but he did not like the cold weather of England: he was a slave to our heat. He went to theatres in London and visited its beautiful buildings. He had worked for forty years. His body was at last free from his office, but his heart and mind were slaves to the goods he had sold for all those years. He had not been free when he was young to find out about all the things shown in the beautiful buildings, and now he was too old to learn. He was too old to make friends of new people. He wanted to be back in his office, talking about the goods he used to sell. He was not free. He was a slave to his work.

Even kings are not free. The king of England may want to go for a holiday to France or Italy. His conscience, or his love for his country, or his advisers tell him that he cannot take a holiday at present. He must stay in London to carry out the many duties that even a king has to do.

No man is or ever has been free. The only part of a man that is free is his power to choose between doing right and doing wrong.

ARE ALL MEN EQUAL ?

MORE than two thousand years ago, when Greece was a great nation, some people said that all men are equal. Animals had no powers of thinking. Only men could think. Therefore all men were equal. Greeks loved to talk in this way. But we can see how they got their strange idea.

In Greek cities, all the people were of the same race and lived in the same way. The whole town was one big family. The Greeks were proud of themselves and of their city. Most people think that members of their own family are quick in understanding. If there is a fool in a family, his brothers and sisters try to forget that he is foolish. So, the Greeks said that all men were equally able to carry out their own business and that of their neighbours. Anyone of them might be chosen as a chief or a member of the government. In some countries men and even women have had a vote for hundreds of years. "Having a vote" means having a right to say whom you want to choose as your chief. The man who gets the most votes becomes chief.

In the course of time, many new countries were discovered. Travellers met strange races in Africa, America and Asia. Some of them would try to cut off a traveller's head as soon as he came near. Others could count only up to three, others only to

ten. Some killed animals for food with spears or bows and arrows. Some were dirty, some were always ill. People asked what was the cause of all this. If all men are equal, why can some races count only up to ten? Why can other races not make guns to use instead of spears? Is it because their minds are not able to do the things that more advanced races can do?

People who said that all men were by nature equal had to find a cause for this. They thought the cause must be that less advanced races had no schools or that their teachers were bad. But would a race equal to yours or mine have no schools or have bad teachers? The answer is that a race with bad teachers or with no schools is not equal to a race with good teachers.

All men are not equal. Every race has people who are quick to learn and people who are slow to learn. In Great Britain the only boys who can enter government services are those who have done well at school. But although they try as hard as they can, some boys and girls are not so quick to learn as others.

It is very hard to talk about our minds because we cannot see them. All we can see is a person's face. We say that a man has a bright face, but even then he may not be very bright in mind. We say a girl has a good face, but even then she may be really a little girl who gives her mother a great deal of trouble. Let us therefore consider the body. Can anyone say that a blind man is equal to a man with good sight? Can anyone suppose that a boy with a bad leg can run as fast as a boy with two good legs? Can anyone argue that a man who can neither hear

nor speak is equal, in regard to his body, to a man who can both hear and speak? It is quite clear, then, that people are not born equal in their bodies.

Next let us consider what people do, not what they are. Two boys go to the same school under the same masters. One is ashamed to deceive his teacher; the other deceives him as often as he can. One would not harm a fly: the other loves to pull cats' tails and throw stones at dogs and beat horses. My brother never hits anyone smaller or weaker than himself: yours loves to hit and frighten small boys. They grow up and become men. My brother is respected by all. Yours is sent to prison for stealing. No! we cannot prove that all men are born good or even that by training all men can be made good. Some persons love doing good as others love painting pictures or writing or playing games. Such persons give their lives to help others. But people are not equal at books or at football. Games may save a weak boy from being very weak, but they cannot make him as strong as a boy born tall and with big bones. A good master may save a boy from becoming a thief, but a boy who is not born good at games can never be very good at them; just as a boy who is not born kind and gentle will find it hard to be kind and gentle when he grows up. Nothing can make all boys and girls equally strong, equally good, and equally quick to learn.

Even cats and dogs are not by birth and nature equal. A fine dog may have fine young ones, but most ugly dogs will have ugly young ones. The beauty and strength of animals depends very much on the beauty and strength of their fathers and mothers.

If everybody were strong and good there would be no one whom we could pity and help. Strong men do not need our kindness. Good men do not need our pity. A world without pity and kindness would be worse than a world without a blind beggar. It is only from weak and foolish people that we can expect to get no return for our kindness. They teach us to think of others as well as of ourselves. If men loved no one but themselves, they would be no higher or better than animals.

As it is, the world is full of people who are sick and sad. We pity them and do as much as we can to help them. Not only do you and I try to help them, but every good government tries to help them. It takes care of people when they are ill, either in body or in mind.

We have seen how people start life unequal. They are not all born strong and quick to learn and good. Even after birth some have a better chance than others. Schools in large towns are better than schools in small villages, so that a boy born in a town has a better chance than a boy born in a village. The daughter of a poor father cannot stop at school so long as the daughter of a rich father. If a man is sick in a village, he cannot call in as good a doctor as a sick man living in a big town. A child born of a bad father and mother will not have the good home training that other children get. It will never be possible to give every boy and girl the same chances in life. Governments do what they can. They take money from the rich to help the poor. They provide schools where rich and poor can learn the same lessons. They build prisons where those who have harmed their fellow-men are sent and taught a trade

such as printing. Most prisoners are people who have had few chances in life. Many steal because they have not been taught how to gain the means to live. Knowledge of a trade helps to change a law-breaker into an honest and useful man. But some trades are not so healthy as others. Some are even harmful. The Government therefore makes rules forcing employers to do all they can for the health of their workmen.

Still, whatever is done, all men can never be equal. It is fate; perhaps it is less important than we think. Foolish people are not always less happy than wise people. Wise people are often ill and tired, while foolish people are often pleased with life and healthy and happy. The rich are not always happier than the poor. People who live in the open air, and work in the fields, and keep cattle and hens and sheep, are probably the happiest people in the world. They do not need much, and so they are easily satisfied. Few people in a modern town are ever really happy, because they want so much that they are never satisfied.

The soldier with his muscles¹ strong,
The beggar who just crawls² along,
The good and those that do them wrong—
How can they equal be?

The fellow who can count to ten,
The leader of a thousand men,
The men who cannot use a pen—
How can they equal be?

¹ Muscles—The parts of the body which cause movement, e.g. of the arms and legs.

² Crawls—Moves along on hands and knees.

The man who counts no more than three,
 The man whose house is in a tree,
 The man who lives like you and me—
 How can they equal be?

The boy was always has clean clothes,
 The boy who never blows his nose,¹
 The boy with scabies² on his toes—
 How can they equal be?

The man who strung³ the first guitar,⁴
 The man who made the motor-car,
 The man who could not make a jar⁵—
 How could they equal be?

The handy⁶ man who drives a train,
 The engineer⁷ who builds a crane,⁸
 The scavenger⁹ who cleans the drain¹⁰—
 How can they equal be?

The gentleman who does the right,
 The brute¹¹ who puts his trust in might,¹²
 The robber¹³ man who shoots at sight,¹⁴
 How can they equal be?

For every girl and every man
 Is not made on the self-same plan:
 The fellow's mad who thinks they can
 All of them equal be.

¹ Blow one's nose—Send air through the nose to clean it.

² Scabies—A skin-disease caused by dirt.

³ String—To stretch strings on a musical instrument.

⁴ Guitar—A musical instrument.

⁵ Jar—Pot.

⁶ Handy—Able to do clever work with one's hands.

⁷ Engineer—A man who makes or looks after machines.

⁸ Crane—A machine for lifting heavy weights.

⁹ Scavenger—A street-cleaner.

¹⁰ Drain—A pipe to carry away dirt and waste matter.

¹¹ Brute—Cruel man.

¹² Might—Strength..

¹³ Robber—Thief.

¹⁴ At sight—As soon as he sees the man he wants to shoot.

DUTY

WE have seen that all people know the difference between good and evil. This means they know the difference between what they ought to do and what they ought not to do. They know that, whether they like it or not, they ought to do their duty.

We have also seen that men and women are neither free nor equal. This gives everyone a chance to do his or her duty. When we are all different parts of a machine, we all have our work to do to keep the machine in good order; we all have our duty to do in that state of life to which it has pleased God to call us. We help the poor, though we would rather spend our money on ourselves. The strong man dies as a soldier to save the weak women and children at home. If there were no poor and no weak, there would be no need to help others. And helping others is the chief part of duty.

No man can live alone. When we are children, the family protects us. When we grow up, we need the help of all the people round us. If we try to live alone, our lives are no better than those of animals. Our fathers and mothers, our teachers, our government, our nation, all these train us to do our duty.

What is our duty? It is to do to others as we should like them to do to us. To most of us therefore doing our duty becomes a settled custom.

When duty whispers low, "Thou must."
The youth replies, "I can."

Very often it is a pleasure to do one's duty. I am perhaps a young married man. It would be nice for me to be able to spend all my money on myself and my wife. If I did, I could have a bigger house and better clothes. But I have to keep my old father and mother. Still I love them so much that it is a pleasure for me to keep them. I would far rather keep them than hear that they had died. Here it is not very hard to do without something for myself in order to do my duty.

Again: I am a doctor. I have to attend a patient suffering from cholera or small-pox. There is always a chance that I may catch the illness. But I do not think of it. I take proper care. I do not become anxious about my own health. It is part of the work of a doctor to attend such people. I am proud to be a doctor. It even pleases me to do my duty and visit the sick, from whom all others have fled.

Or perhaps I am playing a game. If I break the rules, and no one sees me doing it, I can win the game. But I play fairly, and either win or lose. I do not complain if I lose. I am pleased to do my duty. I like to be known as a man who plays fairly.

Duty may often be unpleasant. It is a fine day. I want to go for a swim or to play football. But a friend of my father is coming, and my father would

like him to meet me. So I stay at home. I do my duty. It is, however, a small matter. To-morrow I shall have forgotten about it.

But sometimes duty demands that we should give up something more than a day's pleasure. You know that by the help of certain rays of light doctors can make pictures of the inside of your body, so that they can see what part is causing pain. These beams of light are very strong, and before scientists discovered how to guard against them the rays were dangerous to the doctors who used them. Some of the first doctors to use them lost first one finger and then another, but still in the course of their duty they continued to make pictures, until at last they lost a hand and sometimes their life. From a strong feeling of duty to their sick people they did this dangerous work although they knew what might happen to themselves.

Lord Nelson was a famous English sailor. When he started his last great battle at sea, he sent a message to every ship which he commanded, by means of flags flying on his own ship, called the *Victory*. The message said: "England expects every man to do his duty." During the battle he was shot through the back and knew at once that he would die. Yet he could still think of his own duty to his men. He covered his face with a handkerchief so that his men should not know that he had been hurt and thus lose courage. As he was being carried below he noticed that one of the ropes for guiding the ship was broken. Although he was in great pain he gave orders for its repair. He kept asking how the battle went, and just before he died, he exclaimed, "Now, I am satisfied. Thank God, I have done my duty."

Lord Nelson died for his country, that is for the people of his country.

Have you ever heard of the attempt made by Captain Scott to discover the "south pole," the farthest south point of the earth? Bad weather and accidents made the explorers lose their lives. They suffered terribly from the cold, which attacked their feet and ears and noses. Two of them could hardly walk, but still their companions would not desert them. One of these two died. Then the other, Captain Oates, knew that he could go no farther. He knew too that Captain Scott would never leave him so long as he lived. He thought that he was preventing his companions from reaching a place where they would be safe. So he went out into the snow and storm, pretending that he would return in a few minutes. His companions had some idea of what was in his mind, but they could not stop him. Oates did not return. He walked to his death in the snow in order that he might not prevent them from struggling onwards. Sick and in pain he yet gave up his life for others. He was a very brave and noble gentleman.

RIGHTS

PEOPLE talk much more of their rights than of their duties.

What is a right?

If a sailor is cast on to a desert island with no wood and no stones, he will be glad if he can find a cave to live in. He may think that he has a "right" to a house, but what he really means is that he wants a house. There can be no right where there is no one to grant it. In the past some silly people talked of rights given to everyone by nature. They called them natural rights. But nature never lets man live except in the family. Even in modern towns a deserted child dies unless some family takes care of it: in the forest a deserted child is killed by wild animals. The first rights given to anyone are rights granted to him not by nature but by the head of his family.

Five children may sit round a table and imagine that they have a right to have the cake in front of them cut into five equal pieces. What they mean is that they would like the cake to be cut into five pieces, one piece for each child. Their mother comes and says that half the cake must be kept till to-morrow. She adds that the youngest boy is not to have any cake at all, as he got ill from eating too much yesterday. Our first knowledge of rights comes

to us when we are children in our own homes. Our rights are just what our fathers and mothers allow, and no more.

Or let us consider workmen and their employers. A shoe-maker may think that he has a right to fifty cents for every shoe he makes. His employer says that he cannot pay so much: he will not satisfy his workman's demand, or in other words he does not admit his right.

Some people still talk of natural rights. They mean not rights allowed by nature, but such rights as all men everywhere consider proper for every one. But even now there are no rights which every government considers proper for everybody. Has not every man everywhere the right of defending himself? No, in the more advanced countries a school-boy must take a beating from his master without hitting back, and a prisoner is expected to walk from the court of law without struggling or trying to escape.

People have no right to own anything, or to receive pay for their work, or to enjoy freedom, or even to live unless the government under which they live admits that all its subjects shall be allowed to have these rights. The government or nation is the giver of all rights, so that the people of different countries have different rights. A man's rights are just what his government allows him and no more.

To-day all countries agree that every person has a right to be free, but in ancient Greece and Rome no such right was allowed and many slaves were kept.

There is no such right as a right to own things unless government makes laws to protect owners.

In Russia to-day no one except the government may own lands, houses and workshops.

To-day every country agrees that all men except murderers have a right to live. But just over a hundred years ago men were hanged in Europe for stealing sheep. And in Russia shoe-makers have been put to death for stealing the shoes they made, because in modern Russia new shoes belong to the State!

The State often uses force to grant freedom to certain classes of people. Some modern governments have made laws that no children under a certain age may work in workshops. These governments have granted new rights of freedom to young children. Some governments make a law by which labourers must not be paid less than a certain amount of money for their work. The governments thus force employers by law to pay their labourers what the governments think is their right.

Modern governments are beginning to think that every man should have certain rights. When he is young, he should attend school. When he grows up, he should be given the means to gain enough to live. When he is sick, he should be attended by a doctor. All these things cost money more money than people are ready to pay in taxes.¹ But when a government gets enough money from taxes and decides to provide free schools, free doctors and the means to gain a living for its people, it gives them new rights. Just as a government grants rights, so it may take them away, if it thinks this taking away is good for the greatest number of the people. It may be better to

¹ Tax—Money paid to government.

take away a right than to demand higher taxes.

You must always remember that countries are governed by people chosen as most able to govern. Most countries get the government that they deserve. So their people get the rights that they deserve.

It is not easy to obtain new rights. Some people have a deeper feeling of right and wrong than others. These people lead the way. They form an idea in their mind that they themselves, or some other class of people, need to be protected in a certain way. They work hard to obtain this protection from government. At last the general public is made to understand that this protection is necessary, and public opinion forces government to make a law granting a new right. Some owners of slaves freed their slaves long before keeping slaves became unlawful. King George the Fourth of England would not allow prisoners to be put death unless they were murderers, even though the judges had decided that they should be put to death. At last the law was changed, and now only murderers are hanged in England. Not until there was a loud demand for it were women given a vote in England.

Last of all there are certain rights given not by government but by the general public. They say that no one has a right to be thought a gentleman who drinks too much strong drink or plays games unfairly. The man or woman who breaks this unwritten law is not hanged or sent to prison. But the best people will not know or receive such a person. No one likes to be driven out from the company of his fellow-men. So most people are almost as frightened to drink too much or play games unfairly as to steal or murder. No written law is needed.

PROPERTY

A MAN'S "property" is all the things that he owns. Even animals own and fight for their property. Birds that live on insects want land of their own where no other bird will come to catch flies and other insects. A bird requires a bit of land before he takes a wife so that he may be sure of food for the hen-bird and her young ones. As soon as he has occupied his bit of land, he sings as loud as he can to tell other birds what he has done. If another bird tries to enter his land, the owner bird fights him and drives him off his property. In Istanbul every dog had his street. If another dog entered it, the owner and his friends attacked him and killed him.

Even small children have the idea of property. A young child will consider a toy her own, and will cry and struggle if anyone tries to take it away.

Without some property a man is no better than an animal. Unless a workman has the instruments of his trade he can help neither himself nor his fellows. To learn to write in school a child must have a pencil and a writing-book.

Property is not merely something that I own or that you own: it is something which the government says we have a right to own so that no one can take it from us without breaking the law. If there had

been no law of property, there could have been no improvement in the world. When you come to school, you want to know that your note-book and readers will be where you left them the day before. If anyone was free to take them away, you would waste your time looking for them. Perhaps after a good fight you would get your books back, and the boy that took them would be unfit for work that day. Perhaps you might not discover who did take them or where they were, and your father would have to buy new books. This would happen so often that you would never learn anything. If there was no law of property, no strong man would pay for anything. He would just take what he wanted.

In very early days people did not own much property. Even to-day, men of the wilder races possess perhaps an axe, a spear, a cooking pot and a few clothes. They need nothing more, and so they want nothing more. If one of these men comes into your house, watch him carefully. He is very honest but he will take what he wants. He does not know that goods have any value. Such people have never seen money, and do not know its use. If they have too much of any article, they give it away in return for something that they want. In your house one of them will see so much that he will not understand that you want it all, or that you need all those pots or knives. If he himself has a lot of food, he is ready to divide it among all his friends.

To-day, there are some people who own a great deal of property, while others own very little. When men first began to plant corn and to keep cattle, land was the property which men valued most. In those

days there was plenty of land for everyone. Then little by little in many countries the stronger people began to seize large pieces of land for themselves, so that there was none left for the poor. After that the poor had to pay rent to the big land-owners for the use of bits of their land. These big land-owners just owned the land and did not work on it, but demanded rent from anyone who wanted to grow things or keep animals on it. Many of these big land-owners, however, used those rents in order to build houses for the poor, which the poor could not have built for themselves. Yet in some places many men were left landless, so that they had to move from the country into the towns. To-day in England, when a big land-owner dies, the people to whom he leaves his property have to pay such heavy taxes on the land left to them that many of them have to sell part of it. This gives the farmer a chance to buy the land which he is renting.

In many towns much of the land belongs to rich people who bought it while the towns were small and the price of the land was low. These people build lines of shops and let them to other people. It is quite right that the house-owner should be paid rent if the rent is not too high. If I pay a builder for building two shops, I get no return for the money I have gained by my labour and thought unless I am paid rent for my shops. But out of that rent I have to pay for repairs and save money to build new houses when those that I have now built get too old to be repaired. Besides my houses may be empty for months. Also I had to buy the land on which the houses stand. People who save money and spend it wisely, help their fellow-men. They

are the most useful people, and they cost nothing to government. Those who do not save are a heavy load to their fellow-men and cost them money. People who waste their money do a great deal of harm.

CAPITAL AND LABOUR

To PRODUCE wealth, both labour and "capital" are needed. Labour is the work of men's hands and the work of men's minds. Capital is wealth saved as a result of labour. It may take the form of goods or of money. Money is only bits of metal or paper with which we buy goods, or in other words it is goods in a form that can be easily carried.

If you want to see what labour can do without capital, go and visit any wild race of men. Every day these men work hard. They wander for miles to find roots fit to eat with the animals and birds they shoot for their food. They never stay in any place after they have dug up all the roots and killed all the animals; if they stayed they would die of hunger. But however old or ill one of them is, he has to walk. He has no railway-trains or motor-cars; he has not even a bicycle. He never settles in one place and builds a house. He has no soap, no tooth-brush, no comb, so that he is covered with dirt and his hair is full of biting insects. He is a labourer who owns hardly any capital. He has only a knife and a spear for killing animals. These are his capital.

But now imagine a man with no capital at all. If you do not believe in capital, strip off all your clothes and *walk* into the forest. If you have been used to wearing shoes you will not go far, as your

feet will hurt you too much. But remember that shoes and clothes are capital. So if you do not really believe in capital, you must leave them behind. You will therefore soon stop and look round for a place where you can build a house. But how can you build a house with your bare hands? You want a knife, but a knife is wealth that has been saved. It is capital. If you are strong enough to break down the branches of trees with your hands, it will take you a long time, and you will soon be hungry. What are you going to eat? It takes days for plants to grow and months for corn to ripen. And to plant corn you must cut down the trees of the forest. But an axe is capital and you don't believe in capital.

Suppose then that you change your mind and decide that you must have capital. You will go to a friend and say, "I want to build a house and plant corn and keep hens. Will you provide me with an axe and a knife, and will you give me enough food to last for a few months?"

Your friend answers that he cannot spare these things. He can give you some corn, but you cannot live on corn alone. And if you are going to walk three miles to and from his house every day to get fresh food and milk, you won't have much time for building your house or working on your land. He will, however, give you all that you want in a different form. He will give you some money. But he says that he is a poor man, and that you must give him back the money after a time with some "return on his capital".

Now what does your friend mean by a return on his capital? He means that if he did not give that money to you, he could use it in other ways and

make more money out of it. He could open a shop with it and sell goods, or he could buy cattle. But he has given the money to you, so that he cannot use it himself in these ways. He has lost it for a time; it is just as if he had never saved this money as a result of his labour. You must be prepared to pay him for the use of it. If you keep the money a whole year before you can pay it back, you will pay your friend, say, ten pounds for every hundred pounds that you have taken from him. This is called "ten per cent." Ten per cent is a very low price to pay for the use of your friend's money, unless you have something to offer, such as a house or a boat, which your friend can take if you fail to pay him what you have promised. Only the greatest friend will give you the use of his money if you have nothing to offer in return. You may die or you may run away. Then your friend loses the result of many years' labour. But if you live and are honest and pay him so much a year for the use of his money, then his capital is bringing him a small return.

With your labour and with your friend's capital you are going to build a house and start a small farm. Your friend has used his money to provide this: for he has supplied you with food and other materials. If both labour and capital are needed for your work, then it is only fair that your friend as well as yourself shall take a part of the result of your work on the farm. And the only way you can give your friend the "capitalist" what is his right is by paying him the ten per cent we talked about, that is, a return on his capital. His demand for this return is not only lawful—it would be quite unjust to him if you did not pay it.

A man with capital has the right to use it as well as he can, just as a farmer is entitled to sow his corn in soil suitable for planting rather than on soil where it will not grow. A farmer would be a bad and useless member of his race if he were silly enough to waste his seed on hard stony ground. A man with money saved would be a bad and useless member of his race if he allowed another man to waste it. Both the silly farmer and the silly capitalist would be wasting the wealth of their country. But the man who provides money for a fair return in order that another man may make money and add to the wealth of the country is doing good and useful work.

Men who have saved capital can build good houses, buy good clothes, eat good food, pay heavy taxes and give away money for useful public purposes. Men with stored wealth, the capitalists, can always feed their own children properly and train and teach them properly: their capital gives them the power to make their children and their grandchildren healthy, wise and useful. Besides, the taxes they pay make it possible for Government to provide schools for those who have no capital. Capital gives work to many: it supports many. It makes life more pleasant for many. Without capital there would be no trains, no motor-cars, no good roads, no electric light, no water supplies for towns: we should all lead poor lives and be no better than animals.

We do not say that labour is a bad thing because there are some labourers who murder and steal: we cannot justly say that capital is a bad thing because there are some capitalists who obtain money by deceiving the public.

WORKERS AND IDLERS

AN IDLE MAN, or an idler, is a man who does no work. There are idle poor men and idle rich men, and there are busy poor and busy rich. Many a beggar is as lazy as if he had ten thousand pounds a year; and many a wealthy man is busier than his office-boy and would never think of stopping in the street to play. There is a working class, strong and happy, among both rich and poor; there is an idle class, weak, bad and unhappy, among both poor and rich.

If the busy rich people watched and blamed the idle rich people, all would be right; and if the busy poor people watched and blamed the idle poor people, all would be right. But each class looks for the faults of the other class. A hard-working man of property hates an idle beggar; and a poor workman hates the idle rich.

A man who works should be paid the fair value of his work; and if he does not spend it, he should be permitted to keep it and spend it to-morrow. The hard-working man who saves money has a right to keep what he saves. The idle person who will not work and the wasteful person who saves nothing, at the end of the same time will be poor in two ways—poor in mind and body; they will then want to take away the money which the worker has saved. If the

waster is allowed to attack the worker and steal his savings, there is no longer any reason to save or any reason to behave well. The first rule of life is that a man shall keep what he has justly saved.

There will always be many men who make the getting of wealth the only purpose of their lives. They are low-minded people. No wise and well-trained man will think only of money any more than he will think only of eating. All wealthy people like their dinners, but their dinner is not the chief purpose of their lives. All people with healthy minds like making money and ought to like it; but the chief purpose of their lives is something better than money.

A good soldier wishes to fight well. He is glad to be paid, but his chief idea in life is to win battles, not to be paid for winning them. It is the same with doctors. They like the money they receive and ought to like it; yet if they are good doctors, the only purpose of their lives is not to gain money. A good doctor desires to make sick people healthy; he would rather heal a sick man without being paid than kill him and be paid. It is the same with all other rightly trained men: their work is first, their pay second—very important always but still second.

—Adapted from RUSKIN.

HABITS

A HABIT is a thing done always in a certain way, because a man is accustomed to do it in that way. You know how often you forget where you have left your knife or your book? Half our acts are done from habit without special thought. If we had to think of everything we do each day, we should get much less done. We rise from bed and have a bath and clean our teeth from habit: our minds are not troubled over such little things. Soldiers are so trained that they will follow certain fixed habits even in times of danger. A man once shouted "Attention" to an old soldier who had become a tableservant. Without thinking the old soldier obeyed a word of command that he had heard thousands of times, dropped the plates that he was carrying and stood to attention!

Habits form such a large part of life that it is very important for us to gain good habit. A great nobleman, Lord Chesterfield, always advised his son against bad habits in behaviour.

Never whisper in company or drum with your fingers or make a noise with your feet. Such ungraceful habits are all bad manners: they show that you have a low opinion of the persons present.

It is not polite to eat very quickly or very slowly.

If you eat too eagerly, it looks as if you were dying of hunger. If at a dinner-party you eat very slowly, it looks as if you are not enjoying your food. It is rude to eat with your nose in the plate. Never smell the food before you put it into your mouth: if you dislike what is on your plate, do not eat it.

To spit¹ on the floor is a very dirty habit. It looks as if you were not accustomed to living with polite people.

Keep yourself free from all unusual tricks and habits; such as scratching yourself, putting your fingers to your nose, mouth and ears; sticking out your tongue, making a noise with your fingers, biting your nails, rubbing your hands, or keeping your mouth open. All these habits make people think that you are not a gentleman.

There is a saying: "When we die we are enclosed in earth; while we live, we are enclosed in custom," that is, in habits. And Lord Bacon once wrote: "Since custom is the chief judge of a man's life, let all men try to make good habits." The best way to make a habit is to practise it when you are young.

One most important habit is the habit of coming at the proper time. A person who is late for school or work or dinner wastes his own time and the time of others. To be late at a meeting-place is very rude. Being always in time has a wonderful result on one's mind. Here is something that will make this clear. To sit down and write a book is much harder than to go to an office. Going to an office soon becomes a habit. But the writer has no office and works at home. So the only way for him to write a book is

¹ Spit—To throw out (liquid) from mouth.

to start work at a fixed hour just as a tradesman or a teacher or a judge starts work at a fixed hour. Most great writers have done this.

Another bad habit is hurry. Whatever is done in a hurry will probably be done badly. However important a work may be, do not hurry, but work regularly and start nothing else till you have finished it. There is an English proverb: "The more haste, the less speed."

HOBBIES

"A MAN with a foolish mind," wrote Lord Chesterfield, "is always busy but to little purpose. He takes little things for great ones and throws away upon them that time and attention which only important things deserve. Butterflies,¹ shells and insects are the object of most serious study."

That was written nearly two hundred years ago, and science has since shown us that the study of shells and butterflies and insects is far from being foolish, but has increased our knowledge of the history of the world. Even if they were unimportant subjects for study, they are not to be looked down on as hobbies, as subjects that one studies for amusement.

"All work and no play makes Jack a dull² boy." Grown-up people as well as children need hobbies and games. They are a great comfort in trouble. A man can work in a garden or play football or sail a boat and forget his troubles; he will go home or to his office better able to meet them. Our hobbies often bring us friends who have interests quite different from our business interests. These

¹ Butterflies—Insects with brightly coloured wings.

² Dull—Not bright; slow in understanding.

friendships not only refresh our minds but broaden our views. We learn the views of new people whom we have met as football-players or stamp-collectors or boy scouts. If we are interested only in our work, or business, we think it is more important than it really is: we can see only one side of the matter. It has been said that women whose work for hundreds of years was only in the home cannot throw off all thought of their work as a man can. This is bad for mind and body. To think only of work is like sitting at the door of a theatre to collect money and never seeing the play.

Many hobbies indeed make us work better at our business. A soldier who did not play games would be a bad soldier. His body would be weak and his eye not so quick.

Take the hobby of collecting stamps. It teaches us geography. It trains us to notice the slightest differences of colour and printing. It teaches us business in a small way. If we buy any of our stamps, we have to think how to spend our money in the best possible way. If when we grow up we keep a shop, all these lessons we have learnt from collecting stamps will be of the greatest use to us.

Everyone should have some hobby to take his mind occasionally from his work, and to broaden it to keep him healthy both in mind and body and to give him a chance to increase his interests in the world around him.

CONVERSATION¹

WHEN you are in company, talk often but not for a long time: then, if you do not please your hearers, at least you are sure not to tire them.

Tell stories very seldom and never unless they are very suitable and very short: leave out everything that is not important and never wander from the chief idea of the story.

Never hold anybody by the coat or the arm in order to make him listen to you; for if he is not willing to listen, you had much better hold your tongue than his arm!

Some people take a person apart and tell him a long story about something very unimportant. This shows that they have very bad manners. Conversation should be for all the company present to hear.

There is nothing so rude as to appear not to pay attention to a person who is speaking to you. I have seen many people, who while you are speaking to them, do not look at you or attend to you but fix their eyes on the wall or some other part of the room, look out of the window or play with a dog. Nothing is more unpleasant or bad-mannered. It looks as if the most unimportant object interests them more than

¹ *Conversation*—Friendly talk.

the person talking. Pay attention to anyone who speaks to you even if it is a servant.

It is considered very bad manners to break in upon a person who is speaking or to call the attention of those present to a new subject while anyone is speaking. This, however, every child knows.

Never make a show of your learning. Keep it for learned men, and even then do not be eager to make a show of it, so that you may not be thought to have too high an opinion of yourself. Never seem wiser or more learned than your company. The man who makes a show of his learning will either be regarded as a learned fool or else be found to be less learned than he thinks. Real learning will always be discovered without this.

When you disagree with anyone, let your manner, your words and your voice be soft and gentle. Say "I may be wrong," "I am not sure but I believe," "I rather think," and so on. Finish any disagreement with good feeling to show that you are not hurt and did not mean to hurt the feelings of the person with whom you have disagreed. If you both become angry, try to end the matter with a smile and a joke.¹

Even though you believe or know yourself to be right, never talk loudly and angrily. Give your views calmly and quietly. If your views are not agreed to, change the conversation by saying, "We must agree to differ. Let us talk of something else."

Jokes which make some people laugh will seem foolish to other people.

Never speak of yourself if it is possible. To talk of yourself without any reason is to show yourself

¹ Joke—A thing said or done to make people laugh.

shameless. Pride is a very strong feeling in men, so that we often see people trying to obtain other people's good opinion without seeming to do so, and for no good reason. The only way of keeping away from this is never to speak of ourselves. If we must speak of ourselves, we should take care not to say a single word by which people can think that we are asking for their good opinions. Whatever our characters may be, they will be known; and nobody will judge us from our own opinion of ourselves.

Always look people in the face when you are speaking to them.

Never say evil things about other people or listen to them.

Never use unkind language about whole classes of people, such as teachers, soldiers, shopmen. It is unjust and unwise. Among all classes there are good as well as bad. Judge people from your own knowledge of them and not from their occupation or race.

To make fun of a person's behaviour is an amusement of little minds. It is the lowest sort of foolishness. We should neither practise it nor laugh at it. It hurts a person's feelings.

Do not smile disrespectfully, or be always pointing out the bad, or treat people as if they were not so good as yourself. Always speak clearly and pleasantly.

Never talk of your own or other people's family matters. Yours will not interest them; theirs will not interest you. Family matters are difficult to talk about. You may make a foolish mistake and hurt someone's feelings.

Always make your talk suitable to your company. You cannot talk in the same way to a learned man, a sailor, a merchant and a young girl.

Be careful how you repeat what you have heard in conversation. It may lead to serious trouble. Although they have not been asked to keep a matter secret, the best people trust one another not to repeat anything that may cause unpleasantness to others.

People of low class often think that others present are talking of them. A man of good manners seldom thinks, and never seems to think himself treated rudely, as if of no importance, or laughed at. A man of low class thinks everything that is said is meant against him: if people laugh, he is sure that they are laughing at him.

A bad-mannered man talks about his family, his servants and other unimportant matters that can never really interest other men.

—*Adapted from Lord Chesterfield's "Advice to his Son."*

THRIFT¹

A MAN of good judgment employs his money as he does his time, and never spends a penny of the one or a minute of the other except on things either useful or able to give good and lasting pleasure.

The fool buys what he does not want and does not pay for what he needs. He wastes money on hats and clothes which he does not need. He is so careless that servants and tradesmen deceive him until in a little time he finds himself without any of the things that are really needed to make life pleasant and comfortable.

Without care and regular attention the greatest wealth will not supply all one's needs: with care and regular attention almost the smallest amount of money will supply them. As far as you can, pay immediately for everything you buy and do not have bills sent to you. Where you must have bills, as, for meat and clothes, pay them regularly every month. Never buy a thing you don't want because its price is low.

Keep an account in a book of all the money that you receive and of all that you pay out. Fix one

¹ *Thrift—Carefulness in money matters.*

hour and day in the week for your accounts and keep them in order. It will occupy very little of your time.

—*Adapted from Lord Chesterfield's "Advice to his Son."*

THE WISDOM OF A ROMAN EMPEROR¹

WHEN you feel unwilling to get up early in the morning, say to yourself, "I am rising now to work. Why should I dislike work, when all boys and girls and men and women are born to work? I was not born only to sleep." Sleep is very nice. But man is not born for pleasure only. Consider the birds, the ants and bees. They are all busy workers. We must all rest, but most of us sleep and eat and drink too much, just as we usually want to work too little. When a man loves his trade, he will labour to make his work perfect. When a man desires wealth how he struggles to get rich! When a man wants people to like him, how he labours to please them! But he works only for his own aims. Every man should be ready to get up early and work not only to help himself but to help his fellow-men.

Perhaps you have not a very bright mind. Nature has given you other gifts instead. Improve those gifts as much as you can. Keep your promises. Suffer hard conditions of life. Do without pleasure. Have few needs and never complain. Be gentle and kind. The man who does these things is happy himself and makes other people happy.

¹ Emperor—The ruler of an Empire.

As you are a member of the whole race of man, that is one man among many, so every act you do should do good to others as well as to yourself. When you do anything that may hurt others, you are a bad member of the race. That which is not for the interest of the whole swarm (band) is not for the interest of the single bee.

The best man is one who helps others, hardly knowing what he has done. Such a man is like a tree which bears fruit without expecting thanks for it. A horse does not give a cry of pleasure when he has beaten another, nor does a bee when she has made a little honey.¹ So the best people, when they have been kind to anyone, never talk about it or call attention to it in the newspapers.

Give a bad person good advice and make him better if you can. If you cannot, remember that your good feelings were given you for such trials. When a bad-mannered man hurts your feelings, ask yourself if you can imagine a world with no bad-mannered people in it. If you cannot imagine such a world, why should you expect impossible things to happen? If you have to deal with a fool who gives you a great deal of trouble, you have gentleness and good feelings given you to make you able to bear the suffering which such people cause. Why should you be surprised if a foolish fellow acts foolishly? You may be able to put the man on the right path; for every bad man has wandered from the right path and has missed the aim which a good man should attempt to reach.

Are you angry at a man for his bad breath? Of what use is it to get angry? You say that the man

¹ Honey—The sweet liquid made by bees.

can think, and, if he likes, can prevent his bad breath. Well, if he can think, think yourself, and show him how to prevent his breath smelling badly. If he will not try to prevent it, he is a fool and anger is useless: if he will try, the matter is settled and there is no need for you to be angry. Consider always the good things in your friends' characters. This man is brave, that man is kind, the other is a hard worker.

Look at all sides of a matter that demands thought before you decide what to do. Do not trust your first opinion. Keep your mind from wandering and from sudden surprise. When you have to speak, speak clearly and in a natural manner. Let everything you do have some purpose and be perfect of its kind.

There are several ways in which a man can harm his soul. He can be angry over unimportant things. He can keep thoughts of hatred in his mind. He can give himself up to pleasure or be faint-hearted and afraid of pain. He can lie or deceive. He can lead an aimless life.

We ought to remember that every day, life, like our clothes, is wearing out. So we should make the best use of our time. Do not interest yourself in other people's business. Wondering what they will do is a waste of a man's time. Have no thoughts that you are ashamed to talk about. Always follow your conscience, that is, your better and higher nature. In all your life you will find nothing better than being truthful, just and courageous. Let nothing make you break your promises or harm anyone or do anything of which you will be ashamed.

The man that knowingly tells a lie, deceives his neighbour and is therefore unjust to him. A true gentleman leaves the world without a single ugly mark on his character. He has never been proud, or deceived anyone, or told a lie. A wise man spends every day as if it were his last.

—MARCUS AURELIUS.

HOW TO USE YOUR MIND

THERE is time enough for everything in the course of the day, if you do one thing at a time with all your strength. If you let your mind wander and you try to do two things at a time, there won't be time enough in the year. If in the class-room you are thinking of football, your work will be full of mistakes.

A trained mind keeps to the work before it. The more you study what is before you at the moment, whether it is a book, a view or people, the fuller your life will be. Too many people go through life without paying enough attention to the things around them, and such people lose half the pleasures of life.

Some men are brave by nature. They have an animal courage such as a lion has. But this sort of courage will not make a good soldier or a good sailor. A good sailor must fix his attention on his ship until he knows how to sail her in the worst storm. He must not let his thoughts wander from his work until he knows it so thoroughly that no accident can put it out of his mind. A wise man once said that if he were commanding an army, he would not want men ready to fight a lion with their hands: he would choose men who had learnt the art of fighting and would never be caught unarmed by a lion.

The path to knowledge is long. There is no way of making it shorter. Confucius once said of young man, "I have seen him sitting in the seat of older people and walking side by side with them. He does not want to improve. His wish is to be a man quickly." Have you ever heard how Sir Ronald Ross discovered that it is certain kinds of mosquitoes¹ which carry the germs of malaria?² Everyday for four years in India he looked closely at mosquitoes under a microscope. Then at last he saw mosquitoes with the malaria germ in their bodies. That discovery has saved millions of lives.

No accident will really trouble the man whose mind is trained to fix its attention on his work. A broken microscope did not cause Sir Ronald Ross to give up his task. A fire could not make Confucius forget the kindness which he had trained himself always to feel towards men. Once he returned home to find that the building in which he kept his horses was on fire. He did not ask about his horses and carriages. He asked if anyone had been hurt.

Even if you want to learn good manners, you must give your mind to the task at the proper times. If at a party you are busy thinking of your lessons, you will not be a very pleasant companion. A person of good manners will remember if his visitor likes any special food and will take care to provide it for him. Or he will remember if there is any kind of food his visitor cannot eat and he will see that it is not set before him.

¹ Mosquito—A flying insect which bites and drinks blood.

² Malaria—An illness which causes the body to be very hot.

Attention to the smallest points is necessary in everything which you wish to do well. In business, if you take care of the pence, the pounds will take care of themselves.

2 Liberal education—Education such as is fit for a gentleman.
Ledge, good character and manners, and power to make a living.
1 Education—The training which makes a man have know-

minds. Till education has given the mind a set of
too much and become ill. This happens too with our
too great for their strength. They tire themselves
mind is like the body. Boys sometimes attempt tasks
brings the mind into a healthy condition. For the
and good mannered, but it does much more. It
A liberal education makes men and women polite

the mind to do this.

ment? It takes many years of hard work to train
good judgment on behaviour, business and govern-
talk or writing, but shall always be ready to give a
that they shall not be too easily guided by a flow of
happens everyday? How can we train our minds so
that they can at once and rightly judge of what
in the home. But how are we to train our minds so
best people, by travel and by seeing good manners
Good manners can be learnt by mixing with the
merchant.

A liberal² education is necessary for the ruler,
the teacher, the doctor, the land-owner and the

EDUCATION¹

ideas to guide it, the mind tires itself without being able to understand cause and result or to see the difference between right and wrong in behaviour and opinions.

None of us should remain boys and girls all our lives. Yet what is more common than to hear grown-up people talking about behaviour or about the government in a careless, silly way. "They don't know what they are talking about," is the silent thought of any man of good judgment who hears them. They will give quite different opinions on the same subject without knowing that they do so. Others can never look forward, never see the chief idea or see any difficulties in the most difficult subjects. Others will never give up an opinion when they have formed it, and even if for a moment a wrong opinion has been got out of their heads they return to it the next moment without knowing why. These lazy, untrained minds are found wherever men gather together.

When the mind has once been properly trained to understand things, it will show its training in good judgment, plain-speaking and self-command. In some men the trained mind will produce wisdom, habits of business and the power of guiding others. Men with trained minds easily enter into any subject of thought and are able to study any science or to practise any profession. Even wrong views of things are better than no views at all.

The daily newspapers are the cause of much careless thinking. Every writer for the newspapers has to prepare in a few hours views that agree with his readers, and new ideas that will please them at the

breakfast or tea-table. As long as an idea is new, it matters little if it is true. Any new general idea pleases the uneducated public more than an old one. A modern educated man is expected to have views on every subject under the sun from malaria to Communism and electricity. Most men take their views ready made from the newspaper. It is the business of a liberal education to prevent this. A well-trained mind can examine and weigh the truth or untruth of an opinion expressed in a newspaper. It will not believe hasty judgments. It will refuse to give an opinion on subjects which it has not studied. A man can have sound judgment without knowing many subjects well.

METHOD¹

To act quickly is very necessary in business. You cannot decide or act quickly without method. Have a fixed method for everything you do, and follow it so far as accidents will allow.

Whatever papers you keep, arrange and tie them up in their proper order so that you can immediately find any one of them. Give part of the day to reading. Do not read bits of different writers upon different subjects, but study one or two subjects thoroughly. Make notes of what you read. Never read history without maps: without a map history is a disordered heap of facts.

You may say that this orderly method causes a great deal of labour and is useful only to people who are slow in understanding. This is not so. Method will give you more time and more power to enjoy your pleasures. After you have used your method for a month, it will be difficult for you to give it up. Business increases the desire for pleasure as exercise gives a desire for food; and business can never be done without method. A play, a game of football or a dinner-party will be much more enjoyed by a man who has been busy all day than by a man who has

¹ *Method*—Regular, orderly arrangement.

done no work at all. A person lazy at work is also lazy at play.

If you work hard you will deserve your pleasures, and then you will enjoy them more. Many people do not know what pleasure is. They follow the crowd and have no ideas of their own. Many think that life would be pleasant merely if they had neither to work nor to study. It is quite untrue. Guard against waste of time and let every place to which you go be either a place of real pleasure or a school for your improvement.

—Adapted from LORD CHESTERFIELD.

CONFUCIUS ON LEARNING

To know when you know a subject and to know when you do not know it, that is knowledge.

Learning without thought is useless; thought without learning knows no rank.

A scholar who loves comfort is not a scholar.

Learn as if your time were short and you were afraid to lose it.

A true scholar is one who in sight of danger has no fear of his life, and who in sight of gain thinks only of the right.

The best men are born wise. Next come those who grow wise from learning. Then come those who learn from labour. Those who do not learn from labour are the lowest of the people.

Do I think things over in silence? Am I always hungry for knowledge? Do I teach and not get weary?

A public servant should give his spare time to learning; a learned man should give his spare time to public service.

To learn a trade young men work in a shop; to reach truth a man must study.

DRINK

IT IS A SILLY THING TO TELL A YOUNGSTER THAT THIS HABIT OR THAT HABIT IS BAD WITHOUT TELLING HIM THE REASON. IN THE FIRST PLACE IF HE IS CURIOUS AND HIGH-SPRITED HE WILL PRACTISE THAT HABIT IN ORDER TO FIND OUT WHY IT IS BAD. IN THE SECOND PLACE, HE WILL NOTICE THAT IT IS ONLY YOUNG FELLOWS MORE FAINT-HEARTED THAN HE AND HIS COMPANIONS WHO ARE AFRAID TO PRACTISE IT. HE WILL THEN DECIDE THAT IT IS COURAGEOUS TO FOLLOW BAD HABITS, AND HE WILL THINK, PERHAPS, THAT IT IS *MANLY* TO DRINK AND TO SMOKE CIGARETTES. IN THIS WAY SOME OF THE FINEST YOUNG MEN HAVE BEEN RUINED IN MIND AND BODY.

ON THE OTHER HAND NO BRIGHT BOY OR GIRL WILL REFUSE TO LISTEN TO THE REASONS FOR ANYTHING. EVERY YOUTH SHOULD WANT TO KNOW THE REASON FOR EVERY BIT OF ADVICE GIVEN TO HIM. WHY, THEN, IS IT BAD TO PERMIT ONESelf TO ENJOY STRONG DRINK, SUCH AS BRANDY AND WHISKY AND GIN?

THIS IS THE REASON. STRONG DRINK IS BAD FOR THE HEALTH OF THE BODY, WEAKENS THE POWER OF THE MIND AND MAKES IT LESS FIT FOR BUSINESS.

WE ALL DESIRE TO HAVE A HEALTHY BODY. WE MAY NOT HAVE ENOUGH MONEY TO BUY FINE CLOTHES, BUT WE ALL HAVE FINE HEALTHY BODIES IF WE TAKE CARE OF

ourselves. Have you ever noticed how a drinker looks? His body is fat and soft. His nose is red, ugly and swollen. His eyes are not clear, and his eyelids¹ are swollen. Alcohol² is a poison. The parts inside his body swell and become unhealthy. His hands may shake in the morning. No runner or football player is allowed to spoil his chances by drink when he is training.

A drinker loses his powers of mind. He cannot keep away from the poison that is slowly killing him. He cannot make up his mind quickly over business matters. No good business man will employ a man who drinks too much. Not only is his body unfit for hard work, but his mind is restless. He cannot attend closely to his work, and his mind is so weak that he may steal or murder. Strong drink may even cause a man to kill himself.

A man who cannot prevent himself from drinking may know that he is harming his health and shortening his life. But he will try to free himself from blame. "A short life and a happy one," he will say when he is excited and happy from drink. "I hurt no one but myself." The next morning he may have a fearful pain in the head and wish that he were dead. But it is quite untrue that he harms only himself. No man or woman stands alone. They are tied to a family, a business, a nation. A drinker does not do as much work as he should for himself or for others. He is a danger to everyone he meets, for they may try to do as he does, thinking it a fine thing to do. When he has drunk too much his talk is wild

¹ *Eyelid*—The cover which comes down over the eye.

² *Alcohol*—The pure form of the liquid which gives strong drink its power.

and foolish. He makes a fool of himself and makes other people angry. His rough manners make any company uncomfortable. He laughs loudly and shouts. He will make known secrets of his home or his business. He may harm his friends' good name. He will quarrel. In ancient Greece where slaves were treated as animals, a master to keep his sons from drinking would make a slave drink too much, so that his sons might see how beastly a man may become through strong drink. A man once came to me when I was a judge and reported that he had killed a man for behaving rudely to him. He seemed quite calm in mind. A few minutes later the man who was supposed to be dead came to my office! The mind of the first man was completely disordered from drink.

Not only may a drinker quarrel with a man and kill him, but in these days of motor-cars men who have drunk too much may easily drive too fast and too hastily and run over some person with whom they have no quarrel at all.

No man who drinks can be just to his wife, his children or those with whom he works. He is a bad member of the race. If no one drank alcohol there would not be so much illness, madness, and law-breaking in the world, and much of the money spent on them would be saved.

Lastly, drink costs a lot of money which can be spent on more lasting pleasure. Fewer people spend money on drink since education has improved and since motor-cars have become less costly. Instead of sitting down to drink people drive out into the ~~try~~ to breathe the healthy fresh air. It is much

better to spend money on games than on drink. After games you feel more healthy and are fitter for your work; your mind is fresh and bright. Strong drink makes strong men weak in body and mind. Games make weak men strong. If you want a change of thought, it is much better to get pleasure from reading an exciting book than from drink.

Many men drink too much in order to be thought good fellows. First one man and then another buys me a drink. I buy them drinks in return. This habit of "treating" costs many men their money and their health.

No man who drinks too much is a gentleman, whatever his rank may be. Well-behaved people keep out of his way. He does not interest them, he only troubles them.

GAMBLING¹

WHAT is a gamble? Is marriage a gamble, as is often said? No! because both man and woman take their chance to get happiness together or to be unhappy together: it is not an arrangement by which one must lose happiness to let the other gain it. Is adventure a gamble? No! because, if I sail for the North Pole, I and a few willing companions put our lives in danger knowing that whether we reach it or fail to reach it will depend largely on our strength and courage. Is life a gamble? No! because life is what our work and our minds make it in whatever class we are born and I can succeed without stealing from my neighbour. Neither marriage nor the search for the North Pole nor life nor a business depends solely on chance; they depend on thought, work, knowledge and the kind feeling of all who have anything to do with the matter.

In a real gamble I may win, by mere chance, all the money that my neighbour is prepared to put down; I may also lose to him all that I am prepared to put down. No work is done by the winner. No service is given by him. I get no return for my money if I lose. My neighbour gets no return for his money if he loses. All that one of us wins is won from the other. A gambler tries to get something

¹ Gamble—To play any game of chance for money. To pay money on condition that if a certain event happens, much more will be paid in return.

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without paying any return for it. Government sees that this is not a fair arrangement. So no one can go to a court of law and ask a judge to force a gambler to pay the money he has lost in gambling.

A gambler wastes hours in anxiety about his chances. He wastes his time and money and tires his mind without in any way making his chances better.

A gambler often becomes a lazy person. He trusts to chance instead of to labour and thought. He secretly hates the winner and his heart grows hard; he thinks only of how he can win some man's money. His character is spoilt. He cannot settle down to regular honest work.

A gambler is a bad member of the race because he is anxious to gain by the loss of others. He puts gain before his duty to his neighbour.

Gambling ruins and breaks up happy homes. It leads sometimes to borrowing money which cannot be repaid, sometimes to stealing and dishonest practices. A gambler becomes careless. When he wins, he gambles to win more. When he loses, he throws good money after bad in the hope that at last he will win.

At Monte Carlo in the south of France public gambling is allowed. If a gambler loses all his money there, he is given money to leave the town so that his evil condition may not make others lose hope and keep them from gambling. If a man kills himself there because of his losses, the matter is kept secret.

A gambler gets no thanks for what he loses at play.—PROVERB.

